CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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[*Continued from Christian Register, page* 125.]

FOX's LECTURES

On the moral character of war.

War is one great crime. It is not so much a violation as a repeal of the laws of morality and of God. The precepts of the bible are directly opposite to the maxims of war. "The fundamental rule of the first is, to do good; of the latter, to inflict injuries; the former commands us to succour the oppressed; the latter to overwhelm the defenceless: the former teaches men to love their enemies, the latter to make themselves terrible even to strangers. The rules of morality will not suffer us to promote the dearest interest by falsehood; the maxims of war applaud it when employed in the destruction of others." The bible says, "Thou shalt not kill;" war enjoins, kill—the greater number the more glorious: the bible commands, "Thou shalt not steal;" plunder is of war both cause and consequence, and indissoluble companion: the gospel says, "Overcome evil with good;" but war exhorts to subdue evil by greater evil, and more tremendous malignity: the one says, "Bless them that curse you, do good to them that hate you;" and the other, carry outrage, misery and murder amongst those who have excited no anger, inflicted no injury. Who shall make these principles coalesce?

But surely *defensive war* is justifiable. And what is defensive war? According to the language of courts, almost every war that ever was waged has been a defensive war, and on both sides too. The defence of what? Of usurped territory; of obsolete claims to dominion; of arrogant pretensions; of the lordship of distant colonies; of imaginary interests; of individual assumptions of royalty; and of a thousand absurd and wicked things, which war has been made to defend; as if changing a term could obliterate a crime? If by the phrase be only meant, that, when a land is invaded, its inhabitants take up arms to repel the intruders, and lay them down when that is done, it is not a case now under discussion; it is not properly called war; nor, if this be all, should it be involved in the same censure. The criminality of wars is seen in their authors, their agents and their effects on society.

The authors and promoters of wars incur a dreadful responsibility. The most favourable statement which can be made, is, that they err in calculation, by thinking that war would advance the interests of their country. This error is gross enough; for where is the war on record that proved really advantageous to the people? They set all experience at defiance, and throw away the lives of multitudes upon a desperate game of chances. And should it be successful, the good of the victors must be much less than the sum of evil which they and the losers share; so that in the most plausible case, they are condemned, as sacrificing to selfish patriotism the dictates of philanthropy. The real motives are generally still worse. It is sometimes an expedient to take off public attention from the correction of internal evils. Sometimes engaged in to gratify the pride, passion or ambition of princes. What motives have of late years cherished the love of war in this country? Some desired it to raise the price of corn; others to destroy the commerce of rival countries, and gain us the monopoly of the markets of the world; others for the opportunities afforded of gaining wealth or honours. Is all this morally innocent? Are classes of men to write, with impunity, their caprices in a people's blood, or build their greatness on a people's ruin?

As to the military profession, the abolition of which would be now equivalent to that of war, without at all censuring those who may conscientiously enter into it, or approve of it, I have no hesitation myself in coming to the opinion, that it is utterly inconsistent with Christianity. The soldier hires himself out to kill at the command of others. Did he only fight when convinced of the justice of the cause, the case would be very different; but he gives up the right of deciding on that. If a war begun, as he thinks, in a just cause, by some change of circumstances, become unjust in its continuance, he cannot withdraw; and the established maxim is, that he is to leave that to his superiors. What is he, in such a case, but a paid and licensed murderer? The terms seem harsh—are they not just? God has pronounced him guilty who sheds his fellow's blood: there may be an exception for self defence; but for the command of superiors there is no exception. Mr. Scargill, in his short but excellent essay on war, avows the same opinion: "He who wantonly puts a fellow creature to death, is guilty of murder; and he who puts a fellow creature to death, without knowing why, is equally guilty; the cause may be good, but if he knows it not, he is a murderer. No casuistry can save him from the guilt of it. He may conclude that they who led him to slaughter know and are assured of the justice of the cause, but unless he knows it also, he is in the sight of God guilty of violating the laws of heaven. A man may be honestly engaged in the service of a certain cause, in which circumstances may lead him to war, and if fighting may be justified at all, it may be right in certain circumstances; but he is not thereby bound to fight in every cause which his superiors may adopt." The plain question is, does the commands of a superior justify a violation of the laws of God? If it does for the hired soldier, it does also for the hired assassin. Suppose a man were to go to Copenhagen, and shoot a person whom he never saw before; then to Washington, and stab another, by whom he was never injured; then to the coast of France, and burn a third in his own house; what would all this be but repeated and atrocious murder? Would its moral character be changed by the command of a prince, minister or general? Certainly not, any more than their command would justify perjury or forgery. Indeed the vindicators of war must plead that they would justify these also. Armies need spies, and spies must deceive; and forgery was more than once or twice employed in the late contest with great applause.

What a school of morals, into which to drain off the youthful part of the population of a country, after some years of education in it, to be turned back upon society! All habits of regular industry gone, accustomed to take by force, familiarized with wounds and blood, their duty slaughtering, and their diversion gambling or debauchery, what is to be expected when they are disbanded? What, but that which always happens—robberies, murders, crowded goals, disgusting executions. The commencement of peace sometimes doubles, and more than doubles, the number of criminals; uniformly shews a fearful increase. The influx of such characters is like inoculating society with a moral pestilence.

This combination of calamity and guilt must, and has, proved a gloomy interruption of that progress which may be still traced in the history of mankind, and it clouds our prospects of futurity. It is as if an individual should resolve, at certain intervals, to give himself to mischief, and forget all distinction of right and wrong, virtue and vice, good and evil: to abandon the study of truth, and the acquisition of goodness. Such an abandonment is war, to nations.

It prevents civilization. Tribes are kept in the savage state by wars with each other, and with their more polished neighbours. The slave trade fomented hostility through a thousand petty kingdoms, who might have been won by friendly intercourse to quietness, harmony, commerce and improvement. Did America pursue a more generous policy towards the aborigines of that continent, they might have all been induced, like those of them among whom the Quakers settled, to modify their habits and gain a social existence, instead of being destined, as they apparently are, to be exterminated by the sword of aggression. Civilization to some degree has been the occasional and accidental result of conquest. It never was the object—and might have been better attained by better means. On the other hand, the most refined have been barbarized, and Rome itself, the luxurious and magnificent, beheld her sun go back in the heavens to the darkness from which it arose.

The cultivation of literature, the peaceful arts of life, the intercourse of different nations, which soften and obliterate prejudice, and diffuse the discoveries and superiorities of one over all others, these great principles of improvement are all suspended by war, and for the time almost annihilated. The sword divides where oceans could not separate. It elevates prejudice and destroys philanthropy. Millions of men are taught to hate other millions, from whom they might receive useful knowledge, to whom they might render important service, with whom they might exchange affection and esteem. As war hires to execute slaughter the arm that should labour, it also hires to plan that slaughter the mind that should enlighten with philosophy and science. Its brutalizing magic transforms even the energies of intellect into machines of desolation.

The Septuagint.

No. III.

There were probably some objections to the Septuagint version of the Old Testament, with which we are unacquainted, for besides Aquila's, there were in a short time two other Greek versions put out; of which we shall now give an account.

The first was by *Theodotion*. He was a native of Pontus, but probably resided at Ephesus. He flourished A. D. 175; at least his version is referred to by Irenæus about 176. He is charged with having deserted the Christian faith and betaken himself to the Jewish religion; but this has the appearance of an ecclesiastical calumny. The charge was founded upon his being an Ebionite, a term which, to serve a purpose, some of the ancient writers were fond of considering as having the same meaning as Jew. The Ebionites were the Unitarians of the early church: the name is equivalent to *poor folk*, and might be given to the Jewish believers in Christ by their unbelieving brethren, in order to hold them up to contempt.* They were, as all honest men that think for themselves must be, of different shades of opinion; but were agreed in receiving Jesus as the Messiah, in regarding him as distinct from, and subordinate to God, and in observing a part at least of the law of Moses.

* The enemies of reform have been generally expert at nicknames: and they have for the most part shewn that money and not truth have been their object, by the reproachful epithets which they have chosen. "Luther's forerunners," the Waldenses, were called *The beggars of Lyons*.

Prideaux says that "their heresy approached nearer the religion of the Jews than that of the Orthodox Christians; this might be, and they be good christians notwithstanding; he allows, however, that *Theodotion*, as well as *Symmachus*, of whom we shall give an account presently, were not Jews, but "Christians of the sect of of the Ebionites."*

It is evident that the Jews did not look upon Theodotion as a partizan, for they did not acknowledge his version, but adhered to Aquila's as long as they used any. It is equally evident that whatever the early Christians might think of his opinions, (the majority of the Jewish converts no doubt thought with him,) they were agreed in admitting and respecting his integrity, learning, and talents. His style was similar to that of the Septuagint, and next to the Septuagint his version was best approved by the ancient Christians. Hence Origen corrected his edition of the Septuagint by Theodotion's. In one instance, Theodotion appears to have been preferred to the Septuagint; for Jerome asserts, that the Septuagint version of the book of Daniel was so very corrupt, that the governors of the church threw it aside, and took the version of Theodotion into their Greek Bibles instead of it; and there it has stood ever since. Till lately the Septuagint version of Daniel was unknown: it was printed at Rome in 1772 from a manuscript belonging to Cardinal Chigi, and reprinted at Oxford a few years ago by Dr. Holmes, in the new collated edition of the Septuagint which is continued by Mr. Parsons.—Some have thought that Theodotion first collected the books of the Apochryca. He as well as Aquila left out of his version the Lamentations of Jeremiah.—Much as Theodotion's translation was prized, only fragments have been handed down to us; these have been gathered together by the industry of the learned.

The other Greek version of the Old Testament, was by *Symmachus*, who flourished at the end of the second or beginning of the third century. He is said to have been a Samaritan, and one of those called by his nation "wise men." He is also said to have turned Jew, but in this is meant as in the case of Theodotion, that he became an Unitarian Christian. He wrote commentaries on the Gospel of Matthew in support of the Ebionite system; his copy of the gospel must therefore have been without the present introduction. By some it has been affirmed that the Ebionites were called after him *Symmachians*. His learning was great, and he has been reckoned a master of more languages than the most learned generally were at that time. What were the motives of Symmachus for making his version is uncertain. Be his motive to the undertaking what it may (says Owen,†) he accomplished the work with elegance and perspicuity. His style, he adds, is neat and clear; and his expressions though not always conformable to the letter of the text, are yet well adapted to convey the sense which he meant to put upon it. In fact, his version is a paraphrase; he regarded the sense rather than the words of the original; though the most learned modern critics highly praise his fidelity. Some affect to find his Ebionite theology in his version: the most striking instance which they select is Gen. i. 27, which he translates, *God created man in an excellent image; upright God created him.* Common sense will not quarrel with this translation; for what besides a moral image can there be of the Invisible Supreme?—Of the version of Symmachus as well as that of Theodotion, only fragments remain.

If credit may be given to a published catalogue of Greek manuscripts (says the learned Hody), the version of Symmachus is yet extant in some libraries of the Greeks. It has been asserted though without foundation, that the Greek Psalter which we have, and from which was translated the Latin Vulgate of the Psalms, is a part of this version. With less authority, others have maintained that the whole of the Vulgate Bible is from Symmachus, Theodotion or Aquila. These translators were referred to jointly by the ancients as *The Three.*

We have endeavoured to make this account of Theodotion and Symmachus intelligible and interesting to the mere English reader; and we cannot dismiss it without remarking that it is no slight presumption in favour of the Ebionite or Unitarian doctrine, that it was held and defended by men of such acknowledged learning and character, of whom one flourished A. D. 175 and the other A. D. 200. Their learning and character were such, that successive orthodox divines for centuries availed themselves of their authority, even whilst they cried out against their heresy.

* Connection, Pt. ii. B. i.—† Enquiry, &c. p. 211.

"No man on earth, nor body of men; no, nor all the angels in heaven, have power to make anything *necessary* to *salvation*, but what Christ has made so; whether as an *article of faith*, (pronouncing any doctrine, or opinion contrary to it, damnable heresy,) or as *necessary to be done*, (declaring such as are not convinced of it, enemies to Christ) unless we have plain warrant for it from the word of God. In short that we do not take upon ourselves to make anything necessary to salvation, which we do not find that Christ and his apostles have declared to be so."

"It is not the *truth* of the thing, were that ever so clear to me; no, nor the *importance* of a doctrine, as I may conceive of it, that will be a sufficient warrant for this; no, nor tho' I might think it attended with *consequences* which do plainly overthrow what is plainly the faith required in the gospel, while these consequences are *disowned* by them who hold those opinions. And truly if this latter were a justifiable way of proceeding against christians; I know not but every sect and party of christians, by a train of consequences and deductions, drawn from the principles of those who differ from them according to their apprehensions, might prove all others to be heretics, or deists, or atheists, and the several parties be ever damning one another."

Tomkins' cases, p. 17.

The following very impressive sentiments are from the 3d and 4th heads of a discourse preached A. D. 1814, at the ordination of Rev. Nathaniel Whitman, of Billerica, by Rev. James Flint, now minister of Salem. They seem to us so well adapted to excite a spirit of seriousness, both in ministers and people and hence to aid the most important of all causes—that of practical religion—that we are constrained to introduce them into our columns.

"I observe, in the next place, that much of the attention of a Christian minister should be given to warning and admonition. Next in importance to the duty of enlightening the understanding with the knowledge of revealed truth, is that of bringing the great concerns of religion, with frequency and solemnity, home to the hearts and consciences of men. It is often and correctly said, that men do not so much need to be instructed in their duty, as to be reminded of it, and to have the motives to the practice of it, often and powerfully urged upon their attention.

"For this purpose the christian minister is ordained to be a watchman, a monitor, an overseer to the flock. He is to be attentive to the character and conduct of each individual of his charge, so far as he can make himself acquainted with them, without having recourse to impertinent intrusion and inquisitiveness. And he must study to suit his warnings and admonitions to the various moral exigences of his hearers.—He is bound to warn every man against that sin especially, whatever it may be, which appears peculiarly to beset him, or to which, by his condition, occupation, age, constitution, or other circumstances, he is most liable to be tempted. His warnings in public must, indeed, be general. Yet they may and *ought* to be so framed, as to be adapted to the known circumstances of individuals, without being personal; leaving it to every man's conscience, and that divine monitor, the Holy Spirit, which hath access to all hearts, to apply them.

"For topics of warning and admonition, he is to resort to his Bible. There he may find every thing to awaken the fears of the impenitent sinner, every thing to encourage the hopes of the contrite.

"He is to warn every man, on the one hand, of the baseness, the infamy, and penalties of sin; its bitter consequences in time, the diseases, the frequent abridgment of life, the just fears, the torments of conscience, which it inflicts; and in eternity, those unknown sufferings, which are denounced under the dreadful images of "the worm that never dies," and "the fire that is not quenched." He is, on the other hand, to admonish every man of the excellence, the beauty, and inestimable advantages of holiness, or christian morality, the respect, the confidence it procures from others, the tranquillity and joy, which it perpetually spreads through the heart of him that hath it, in time; and, above all, the vast and imperishable rewards, which a righteous and faithful God hath promised to confer on it, in eternity.

To guard his charge against "the deceitfulness of sin," to rescue them from the snares of the destroyer, to secure them against the vain phantoms and delusions of the world, he is to bring, from time to time, before the eyes of their mind, with an overwhelming influence, all the sublime and interesting, the awful and endearing objects of faith; the everlasting God in all his stupendous greatness, filling the universe with his presence, supporting all worlds by his power, inspecting all hearts by his omniscience, regulating all things by his wisdom, author of light and darkness, holy and righteous in all his ways, the rewarder of virtue, the avenger of wickedness; Jesus Christ, the kind and pitying friend of sinners, leaving the heavens, becoming "a man of sorrows," enduring the agonies of the cross, diffusing, by his doctrines, comfort and joy and hope through the paths of life, and, by his death and resurrection, lighting his followers through the darkness of the grave into the regions of eternal day, where he hath gone to intercede and prepare for them happy mansions in his father's house;—the Holy Spirit, knocking and pressing for entrance into men's hearts, grieving when repulsed, yet not departing, but still watching with unwearied patience, tenderness and pity the favourable moment to concur with the providences, or word of God, or the emptiness of created things, in bringing the prodigal and wanderer to himself and home to God; the tremendous realities of judgment and eternity, the infinitely solemn alternatives of heaven or hell, of joy or woe inconceivable and without end! He must labour so to impress and famil-

jarize the minds of his hearers with these "unseen and eternal things,"—so to present them accompanied with all the light and illustration, all the attractions and interest and efficacy, which they can derive from the eloquence of language, and, above all, from that of a pious and blameless life, that "the things seen and temporal," "the cares and riches and pleasures of this life" may maintain only a secondary and subordinate place in their thoughts and affections, that, looking above the earth for happiness, they may live as seeing Him, who is invisible, and like those who are preparing for the coming of their Lord, that they may be presented perfect in him, with exceeding joy.

To produce this blessed result, this glorious victory of faith over sense, of the spirit over the flesh, of futurity over the present is the great end of the Chrstian ministry.

"Upon the motives to fidelity and zeal in labouring to accomplish this end, I have no time to enlarge; nor is it needful. They are so obvious and solemn, that that man must be blind and insensible indeed, who does not see and feel them God, my brethren, claims from us, his ministering servants, a faithful and zealous ministry, by which alone our charge will be made to bring forth much fruit to the illustration of his glory in the earth. Jesus Christ claims it of us, who laid down his life for the sheep, and who expects this proof of our love to him, that we faithfully feed his sheep and his lambs.

"Angels are watching to awaken new joy in the heavens with tidings that sinners are brought to repentance through the instrumentality of our faithful and zealous ministry. The adversary of souls is vigilant to take advantage of our negligence and coldness. The unbelieving, the contemners of God and his Christ are looking on to compare our exertion and ardour with the assumed importance of our cause, that they may draw from the comparison an inference of mockery and triumph over us. The shortness and uncertainty of life, the infinite consequences depending, the worth of souls, the awful perils that surround them, the love of Christ for them, the miseries to which they are destined, if lost, the joys inconceivable, which await them, if saved; and last though not of least account, regard for our own salvation and the brightness of our crown of glory,—all these commanding considerations call upon us with a voice awakening as the trump of the archangel, and solemn as judgment, faithfully and zealously to preach Christ to our charge, to warn and teach every man in all wisdom, that if possible we may present every man perfect in Christ Jesus.

"Eternal God! whose we are, and whom we serve, fill our minds with light from above, warm our hearts with a holy zeal, and pour persuasion upon our lips, that "thy word may not return unto thee void, but accomplish that whereunto thou has sent it, 'even the salvation of sinsers.'"

MR. REED.—I beg leave to recommend to the attention of your readers and the christian public, a little tract, lately published by the Book Society of the First Congregational Church, New York, called *Mary Hollis*. It is sensible, judicious, instructive, and touching—and I think may be circulated with great prospect of doing good. Your readers will be better able to judge of it by the extract which I send you, and which I hope you will find room for in the next Register. It is a matter of devout congratulation that means are so fast multiplied of extending religious instruction in every various form. While the *Publishing Fund* here, and Book Societies in other places, continue active and faithful, and send out such publications as those they have already issued, we have reason to believe that faith and piety will increase, and righteousness and charity grow and triumph. May the blessing of God prosper these efforts of his servants.

L. R. T.

The minister of the village, was in the gospel sense, the overseer of his flock. His first duty he knew, was to minister to their spiritual wants; but, that being done, he did not leave the rest undone. His benevolent heart was continually devising good, and his strong, practical mind, contriving some mode for its application. His wife was a fellow-worker with him, and the sobriety, industry and order of their household, were an excellent comment on the public preaching of the Pastor. No scoffer could ever say, "Mr. Germain knew how to preach better than to practice." No infidel could point you in derision to his family, as exemplifying the impotence of the principles he taught; but a numerous family, early enured to difficult exertions, and painful self-denials, to habits of temperance, obedience and love, exhibited the blessedness of a well ordered household. His people, witnessing the effects of his wisdom, had confidence in it, and sought, in all cases of difficulty in their temporal affairs, his advice; and many there were among them who referred the prosperity of their families to the salutary counsels of their beloved pastor.

The good man had anticipated the wants of Mary, and was already on his way to her, when he met Hill. They naturally, fell into conversation on Mary's embarrassments. Hill said, "that a lone woman as she was, and none of the strongest, she must put her children upon the town;—that her husband, though he was bad enough, had contributed something to the support of his family, but if his wife had not been the best christian in the world, they could never have kept it together."

"Ah! John," said Mr. Germain, "I am glad to find you think a man better off, for having a christian wife."

"Certainly I do sir, if she be a *real* christian."

"Well, and what do you call a real christian?"

John was a little daunted, and hesitated, fearing, perhaps, that his definition might not be agreeable to the common ideas of the christian character, but his zealous admiration of Mary's bright virtues, augmented, perhaps, by his involuntary setting them in contrast to the deep shades of his own rough mate, gave him courage to proceed. "Why, sir, I call a woman a christian, that is as patient as Job, and has full as many troubles;—for what can be worse to one who fears and serves God as she does, than to have a drunken husband come staggering and swearing home? I call a woman a christian, that works from morning till night, to get bread for her family, and is never heard to scold or mutter. I call a woman a christian, sir, that's got proud relations, that despise her, and neighbours that are always picking at her, and yet has never been known to notice or complain of it, though she feels it. I am certain of that; for I remember her little girl came crying home from school one day, when I was there, and said her cousin Anne Mason, would not sit on the bench beside her, and said her mother told her to have nothing to say to Sally Hollis. I saw Mary's cheek was the colour of scarlet, and the tear glistened in her eye, but it took her but a minute to come to herself; and then she said, 'My dear child, your anger is almost as bad as Anne's pride.—Act well, and no good person will despise you, because you are poor.'

"Oh, Mr. Germain,—you said in your sermon a meek spirit is worth all the riches of this world."

"But," said Mr. Germain, willing further to try John's estimate of a christian, "is that all, John? You give Mary great praise, but you speak only of what is called morality."

"Mr. Germain," exclaimed John, "I did not think to find you among them that despise morality. I know a great many people cry down morality, but to my mind, it stands to reason, that such morality as Mary Hollis' must come from religion. It is obedience to the laws of God, made known to us by his Son. I don't believe any thing but the grace of God can help any one through such a sea of troubles. Why, sir, it is as much of a miracle, if we could but see it in that light, as Peter's walking on the sea; and Mary would have sunk long ago, if her faith had not kept her up. It may be, sir, you think Mary is not a christian, because you do not see her at meeting so often as my wife, and some other women:—I mean no offence, but I'm thinking Mary is more in the way of her duty, keeping at home, working for her children, and setting an example that's better than the catechism to them; and besides, sir, she does not forget other duties neither. Many's the time that I have seen her, when I looked into her window as I passed by, kneeling with her little ones about her. Of a sabbath, she is always sure to be at meeting, and her children with her; not kept at home, as some I know, because they have not smart clothes to wear there. Besides, Mr. Germain, Mary is a member of your church, can it be, that you don't think her a christian?"

Mr. Germain certainly did think her a christian, and one of the highest order, and he answered John, that he looked upon her as an example to the whole flock, and that he was glad to find that he had such correct notions of christian duty.

John made some apology for having dared to preach before the minister, and Mr, Germain kindly parted with him, shaking his hand, and telling him that he wished he could always preach as good a sermon as he had heard that morning.

MR. REED—The following extract from Prince's Annals may be new to some of your readers. It will serve to show that those who wish us to rest satisfied with the attainments in religious knowledge possessed by the early reformers, and who raise the cry of *heresy*, and *mutilation of the Scriptures* against every sincere and well-meaning endeavour to discover the true doctrines of the christian faith, can find no warrant for their conduct in the principles or practice of our pious forefathers. X.

Cambridge, May 14.

"Perhaps *Hornius* was the only person who gave this people the title of *Robinsonians*. But had he been duly acquainted with the generous principles both of the people and their famous pastor, he would have known that nothing was more disagreeable to them than to be called by the name of any mere man whatever; since they renounced all attachment to any mere human systems or expositions of the scriptures, and reserved an entire and perpetual liberty of searching the inspired records, and of forming both their principles and practice from those discoveries they should make therein, without imposing them on others. This appears in their original covenant in 1602, as we observed before. And, agreeable to this, Gov. *Winslow* tells us that when the Plymouth people parted from their renowned pastor, with whom they had always lived in the most entire affection—"He charged us before God and his blessed angels to follow him no farther than he followed Christ; and if God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break forth from his holy word. He took occasion, also, miserably to bewail the state of the reformed churches, who were come to a period in religion, and would go no further than the instruments of their reformation. As for example, the Lutherans could not be drawn to go beyond what Luther saw; for whatever part of God's word he had further revealed to Calvin, they would rather die than embrace it; and so, said he, you see the Calvinists, they stick where he left them. A misery much to be lamented; for though they were precious, shining lights in their times, yet God had not revealed his whole will to them; and were they now alive, said he, they would be as ready to embrace further light as that they had received. Here also he put us in mind of our church covenant; whereby we engaged with God, and one another to receive whatever light or truth should be made known to us from his written word. But withal exhorted us to take heed what we receive for truth: and well to examine, compare and weigh it with other scriptures before we receive it. For, said he, it is not possible the Christian world should come so lately out of such Antichristian darkness, and that full perfection of knowledge should break forth at once." Words, (says Mr. Prince,) almost astonishing in that age of low and universal bigotry which then prevailed in the English nation; wherein this truly great and learned man seems to be almost the only divine who was capable of rising into a noble freedom of thinking and practising in religious matters, and even of urging such an equal liberty on his own people. He labours to take them off from their attachment to him that they might be more entirely free to search and follow the scriptures.

Prince's Annals, Boston, 1736, p. 90.

CHRISTIAN REGISTER.

FRIDAY EVENING, MAY 24, 1822.

In our last we gave an account of the recent establishment of an Unitarian Society in Calcutta, and of the conversion of Mr. *Adam*, a Baptist missionary, to the Unitarian faith. This must, we think, be looked upon as an event most auspicious to the future progress of christianity in that part of India. It will not now be denied, we think, even by the missionaries themselves, that the greatest objections of the natives, to the religion proposed to them, are aimed particularly and chiefly against those doctrines which Unitarians deem *corruptions* of christianity, and no part of christianity itself—viz. against the doctrines of the *trinity, innate moral depravity, unconditional election*, &c.; nor do we perceive what reasonable ground the present missionaries have to expect that they shall ever meet with much more success than at present, so long as they continue to urge upon the natives the essential importance of doctrines, which, so far as they are understood, are revolting to the unsophisticated mind, and which they acknowledge themselves, are clouded with mystery. The importance, then, of a system of religion, whose simplicity and reasonableness approves itself to the understandings and plain common sense of the natives, must be abundantly manifest. Such a system is Unitarian christianity; and in the remarkable advances of this system in Calcutta, we cannot but think we perceive the plainest marks of the Divine hand.—A distinguished native Hindoo, of extraordinary talents and acquirements, (Ram Mohun Roy,) has suddenly risen up to plead the cause of the Divine Unity, and to show the utter impracticability of ever spreading orthodox christianity among the more enlightened and thinking part of his countrymen. In no long time after, a Baptist missionary, who went to India with an unwavering conviction of the truth and importance of the trinity, is led to reject the doctrine as a human invention, and as highly injurious to the progress of the truth as it is in Jesus. Thus a foundation is at once laid for a system of missionary operations upon new principles. Mr. Adam has already entered with zeal upon his labours as a Unitarian missionary; and from the high standing, the extensive reputation and influence of his coadjutor, Ram Mohun Roy, and the readiness and zeal with which he has already voluntarily engaged in spreading the knowledge and influence of the most plain and valuable parts of christianity among his countrymen; we cannot but anticipate the most important and happy results. We think that no circumstances have ever been presented, that could in any degree be compared with these in the encouragements they offer for diffusing Christianity amongst the natives of India.

In our last number but one, we introduced some strictures on certain extracts, published in one of the papers in this city from Dr. "Miller's letters." Our object then was, and now is, not so much to enter into an argument on the different topics treated, as to correct the misstatements and expose the unfairness of Dr. Miller. We are aware that our remarks may, by some, be thought superfluous, on the principle that the uncandid will either not see, or not regard them, and that the candid do not need them.—But it must be remembered that there is a large part of the community who have not the means of knowing the real sentiments of Unitarians, and who will suppose us what we are wrongfully represented to be, unless we persevere in correcting every false and unfair statement of our principles. We determine therefore, as we have leisure, briefly to notice and expose the most prominent misstatements in the extracts which we have alluded to, from Dr. Miller's Letters.

To most of these extracts, one general reply must be made, which at once destroys their whole force. It is this: The charges which he brings against Unitarians generally are applicable (if to any) only to a very small proportion of Unitarians, and can with no more propriety be charged upon Unitarians, than Dr. Miller could be charged with being a Jew, because he believes some truths in common with Jews. To descend to particulars—Dr. M. says that Unitarians *reject the inspiration of the scriptures*, and he refers as usual to Priestley and Belsham. Now whatever may have been the opinion of *these* men, the *mass of Unitarians* believe in the inspiration of the scriptures as sincerely as Trinitarians, and it is deeply to be lamented that Dr. Miller should in his haste, and in the warm pursuit of his favourite purpose, have done us the injustice to cast so undeserved an odium upon us.

"To this list of Unitarian opinions," says Dr. M. "I might add, if it were necessary, a number of other articles;—but my limits forbid me to multiply particulars; and I would by no means allow myself to do any thing that might look like unduly darkening the horrid picture."

We confess that we cannot look upon this sentence, as coming from the author of the extracts upon which we remarked in the Register of the 10th, without great surprize, because it is difficult for us to perceive how Dr. Miller could be ignorant that he had all along been making statements respecting Unitarians in general, which were true, at most, of only a few, and hence which must to a great majority of his readers have presented a picture "darkened," indeed, even to a degree that none who had known the original could have surmised what it was. But we are willing to suppose that Dr. M. had really persuaded himself that Unitarians do generally embrace the opinions which he charged upon them. We cannot, however, but feel, and we think that Dr. Miller himself, upon mature reflection, must feel that we have good cause to complain, and to hold him up as blameworthy for not ascertaining, as he might have done, and as was plainly his duty to do, what were the real opinions of the great body of Unitarians, before he took on himself to make such unwarrantable statements respecting them.

SUMMARY OF RELIGIOUS INTELLIGENCE.

A letter of a most discouraging character has lately been received in this City from Rev. Mr. Judson, Baptist missionary at Rangoon, dated Sept. 17, 1821.—"I am (says he) sometimes quite disheartened in view of the difficulties with which I am surrounded.—Opposition to the truth daily grows more determined and violent." "The decided intolerance of Government, and the bitter spirit which is daily gaining ground among all classes of people have occasioned the Zayat to be quite deserted, and have even deterred most of the disciples from a tending worship on the Lord's day."

Mr. Judson was desirous to make a second visit to Ava, for the purpose of obtaining access to the emperor, but the improbability of any success, was so great that he considered that it would be much the same as entirely throwing away the money which the undertaking would cost.

Without some "word or look" from the emperor, he thinks it impossible any thing should be done. "At present," says he, "no one dares to come near me, and for me to go out in the streets, and Zayats, and pagodas, and proclaim a proscribed religion, would be the height of madness."

Mrs. Judson, on account of ill health, has left Rangoon, and taken a voyage to England. In a letter from her it is stated that the number of their converts, at Rangoon, is *thirteen*.

The Missionary Society of Connecticut employed 42 missionaries during the last year.—They were sent into nine different states.

By a late report of the New-York Female Union Society, for the promotion of Sabbath Schools, we learn that the number of schools in the city of New-York is 37—that the number of teachers is 478—and the number of scholars under their immediate instruction, 2,752. Upwards of 1,000 children have been brought from the alphabet to read the word of God.

The Wesleyan Methodist Missionary Society, has in its employ 133 missionaries.

The Church Missionary Society, (Eng.) employs upward of two hundred labourers, has more than 1,000 children under instruction, maintains a number of printing presses, and has erected a number of Churches, and have appropriated £5,000 for the benefit of the Missionary College at Calcutta The net income of the Society for the year ending May, 1821, was 130,000.

In January last Messrs. Parsons and Fisk missionaries to Palestine, sailed for Egypt, on their way to Jerusalem. Mr. Temple who lately went from this place as a missionary to Palestine, arrived at Malta, February 22.

Capt. Gardner lately from the Sandwich Islands reports that they are now becoming a place of considerable commerce, and that the

people are making rapid advances towards civilization. From their frequent intercourse with English and Americans they are fast acquiring their habits and manners. The worship of idols is abolished, and the people regularly attend the services of the missionaries, and many children are learning to read and write.

The natives of these islands are the owners of ten square rigged vessels, none less than 120 tons.

On the 23d of April, a Female Jews' Society was formed in New-Haven. Its object is the promotion of Christianity among the Jews.—The annual payment of 50 cents constitutes membership. Ten dollars constitutes life membership. About 50 ladies have become members.

Synod of Kentucky.—The Synod of Kentucky embraces Kentucky and a considerable part of the States of Indiana and Illinois. It is divided into five Presbyteries, and contains 41 ministers, and 99 organized congregations.

We have been politely favoured with the perusal of a letter, from a gentleman of eminence in Philadelphia, from which we learn that the prospects of the spread of Unitarian Christianity in different parts of Pennsylvania, are very encouraging. At Northumberland, Mr. McKay preaches avowedly as an Unitarian, and has frequent invitations to preach abroad, and is well attended. A tract Society has been formed, and a number of respectable persons have declared themselves Unitarians. Unitarian tracts are so much called for in some of the Western States that travelling pedlars find it for their interest to be furnished with them. One of these people some time ago took on his own account, 1,000 copies of a tract published by Mr. Campbell, the Unitarian minister at Pittsburg.

For the Christian Register.

One great objection with many honest and pious people to the doctrines maintained by those now called Unitarians, is, that they are new—that they were not received in former ages—and that, if agreeable to scripture, it is strange they have been so long rejected by the christian world. There is some plausibility in this objection: And if what assumed was true, it would be more difficult to give a satisfactory answer. But the objection has its foundation, in a great measure, in ignorance or misrepresentation.

The Unitarian doctrines is not of late origin. It is not a novel sentiment or belief. A few remarks, we think, will make this abundantly evident.

In the writings of the primitive christians and early fathers of the church, there is nothing of the Trinitarian doctrine. There is but a single passage in the acts of the apostles, which gives any support to it, which is Acts xx. 28, but which is admitted by all good critics to be differently expressed in the most ancient versions. Nor is there any paragraph in Clement, Ignatius, or Justin Martyr, to authorize the modern Trinitarian sentiments. Some time after these and others, who were the first disciples of the inspired apostles, and when christian teachers became acquainted with heathen philosophy and mythology, the doctrine began to be known in the church, but for a long period the notions which prevailed were very different from the modern exclusively orthodox creed. It was more than three hundred years after the time of our Saviour, that the theory of a *Triune Deity*, or of three persons in one God, was fully settled and received. Hardly then, indeed, was it *settled*. For there have been almost as many varying opinions among the Trinitarians themselves, wherever they attempt to explain their views on the subject, as there is between them and the Unitarians. And in every age and country, where christianity has been known, there have been open and decided believers in the doctrine of the divine Unity, in opposition to the prevailing creed of the multitude. And these have generally been among the most learned and inquisitive. The Sabellians, with all their obscure and equivocal phraseology, were as decided Unitarians as Socinus or Lardner. We might refer to Photius, Paul of Samosatra, Eusebius, and Arius, among the ancients; to Erasmus, Newton, Locke, and Prince, among the moderns, for a confirmation of our assertion.

The Unitarian doctrine, then, is not a novel invention. It is taught both in the old and new Testament. It is, in truth, an essential and distinguishing doctrine of revelation: and though ignorance or prejudice may have pretended that the Trinity was a fundamental tenet in theology, it will be found, on inquiry, that, very generally, those who have examined and judged for themselves, have embraced the sentiments of the divine Unity,, as lying at the foundation of all true religion.

But it may be inquired, if it is not new in America. We answer, no. Some of the most eminent divines in New-England of the last century were Unitarians, and so also were many learned laymen. This was true of Rev. Dr. Mayhew, who died fifty five years ago; and who was a man of the first talents of his day. It was true also of Drs. Chauncey, Gay, Tucker, West, Shute, Hitchcock; of Rev. Messrs. Rand, Turner, Haven, and others. Among the laity, we may reckon the learned and pious Judge Cranch, S. Dexter, S. Elliot, and Chief Justice Parsons. The number might be easily increased. But these sespectable names are sufficient to shew that the Unitarian doctrine has long been embraced; and can boast of advocates as learned and eminent as have been found in any class of christians. It is not pretended that they were infallible. No uninspired men are so. They are equally liable to error as other great and good men. And their opinions are not to be adopted by us, without careful inquiry, and a faithful representation of the sacred scriptures. But it is a consideration proper to suggest, in reply to those who pretend that the Unitarian creed is a novelty; or is destitute of able and learned apologists.

We are aware, that there are differences of opinion among those who embrace the doctrine of the divine Unity. It is evident, from their definitions and explanations, that they have somewhat different views of the subject. This is to be attributed to the highly figurative phraseology of scripture, to the imperfection of human language, and to the instructions given them in early life. Nor is it to be expected that a perfect unanimity of sentiments in every particular will prevail, where men are critical in their inquiries, and exercise the right of private judgment. We only wish, that all would carefully study the holy scriptures, and adopt such opinions only as the inspired volume will support; and for which they will be able to give a satisfactory reason, both to their fellow christians, and to unbelievers. A. B.

RELIGIOUS NOTICES.

A Sermon will be delivered before "The Society for promoting christian knowledge, piety, and charity," in the First Church, by the Rev. Samuel Willard, of Deerfield, on Tuesday next, at 4 o'clock, P. M. After service the Society will remain to transact their usual business.

HENRY COLMAN, *Sec'y.*

Any person becomes a member of this Society by the payment of two dollars a year. For which he receives a certificate which entitles him to take, from the Book-Store of Cummings and Hilliard, the tracts of the Society or any other religious tracts published in Boston, at the lowest wholesale price, to the full amount of his subscription.

The annual meeting of Ministers in *Berry Street* will be held on the morning of Election Day, at *half past eight o'clock* precisely. Subject of the annual address—The difficulties of the Christian Ministry at the present period. By Rev. Joseph Tuckerman.

The annual Election Sermon, before his excellency the Governor, and the gentlemen composing the Legislature, will be delivered on Wednesday, at the Old-South Meetinghouse, by Rev. Dan Huntington.

Convention.—The annual Convention of Congregational Ministers of Massachusetts will assemble at the the new Court-House, in this city, on Wednesday next, (Election day) at 5. P. M. precisely;—and on Thursday, at 11, A. M. the Convention Sermon will be delivered in Brattle-Street Church, by the Rev. Dr. MOORE, President of the collegiate Institution in Amherst; after which a collection will be made for the relief of the widows and children of deceased Ministers.

JOHN CODMAN,
Scribe of Convention.

The annual meeting of the Society for suppressing intemperance, will be holden at the Church in Chauncy Place on Friday next, at 3 o'clock, P. M. A discourse will be delivered on the occasion by Rev. Professor Everett.

The Governor of New Hampshire has appointed the the Rev. Jonathan French, of Northampton, to deliver the next election sermon in that state.

SUMMARY.

Segar Smoking.—We are sorry to learn that the practice of segar smoking has greatly increased among us of late. The quantity of segars annually imported has nearly doubled since 1818, notwithstanding the manufacture of domestic segars is very extensive and increasing. It is particularly to be lamented that the practice should again have become fashionable in our colleges, and even among school boys. If waste of health were all the evil resulting from this practice, it might be borne, great as it is; but we consider the greatest evil produced by this practice to be its effect on the morals of our young men. None we think will deny that segar smoking has in very many instances been the chief instrument in inducing habits of intemperance. Smoking naturally produces thirst, and thus proves a powerful temptation (especially to the unthinking youth,) to indulge inuse of liquors. Many do indeed resist the temptation, but we always consider it an alarming sympton ton, when we see a boy or a yonng man becoming at toahhed to his segar.

A new paper has been lately established at Plymouth, called the *Old Colony Memorial.*—It is devoted in a considerable degree to the publication of interesting sketches of the early history of our country and particularly of the settlement at Plymouth. From the numbers which we have seen, we doubt not the community will derive much valuable information from its pages. A late number of this paper announces a new work about to be published, entitled—

"*A Military Journal* during the revolutionary war, from 1775 to 1783, describing interesting events and transactions of that period, with numerous historical facts, biographical sketches, and interesting anecdotes, from the original manuscript, by JAMES THACHER, late surgeon in the American Army."

More fashionable murdering.—On the evening of the 13th inst. Samuel B. Cocke, a midshipman, and a Mr. Gibson, a Clerk in the Treasury office, being desirous of taking each others, lives, met at Bladensburg and exchanged shots. Cocke was shot through the lungs, and is probably dead. Gibson was not hurt.—We cannot help expressing the surprize we feel that the United States government do not, at once, put a stop to this disgraceful and cowardly practice, by passing a law that whoever is concerned, as a principal or second, in fighting a duel, shall forever be incapacitated from holding any place of honour, profit, or trust under the government.

Mr. Jacob Barker was lately found *guilty*, at a Court holden in New-York, on the charge of having sent a challenge to Mr. David Rodgers. The punishment is incapacity to hold any office of honour, trust or profit in the state.

STATE PRISON.

Extract from a letter to the editors of the Portland Gazette, from a gentleman belonging to Portland, dated Philadelphia, May 4, 1822.

"They are laying the foundation of a new State Prison in the vicinity of Philadelphia, upon an extensive plan, but I think a very excellent one. I have not yet visited it, but am informed the plan is to enclose ten acres of ground, with a high and strong stone wall, as a general prison yard. This enclosure is to be subdivided into as many separate enclosures as they have prisoners. Each separate enclosure is to have a cell for one person only. So that the prisoners are to be kept entirely separate—to see no person but their keeper, from the day they go in, till the day they come out, and yet to be kept continually at hard labour.

"It is believed that this arrangement will answer every purpose of solitary confinement, and still the public derive as much benefit from their labour, as would be derived if they were allowed to work together in the usual way. It must, however, necessarily follow, that the expenses for keepers and overseers will be greater than it is in common prisons; yet I think the advantages, in a moral point of view, that will be derived from keeping the pris oners separate, will more than compensate the public for the extra expense incurred."

Portsmouth, May 18.

It gives us much pleasure to announce the successful progress of the new Bridge. The short bridge, connecting the town with Ham's Island was passable for foot passengers last Saturday, and is now nearly completed. The piers in the main channel of the river have been extended to about two hundred feet from the shore, so that nearly a third part of the work is done, in five weeks from its commencement. There is reason to believe that both the difficulty and expense of the undertaking will be much less than was anticipated.

It is stated in the New-York Statesman that a new American novel has lately been published in that city, entitled "*A New-England Tale, or Sketches of New-England Character and Manners.*

The object of the author (says the Statesman) appears to have been to illustrate the influence of religious education and family discipline, in shaping the characters and fortunes of individuals.

We understand that the Hon. Ezekiel Whitman has resigned his seat in Congress, and accepted the judicial office to which he was lately appointed by the Executive of the state of Maine.

By the report of Mr. Wright relative to the *Housatonic Canal*, it appears that the ascent from the tide water to the north line of the state of Connecticut is 612 feet. The expence of constructing the proposed Canal is estimated at $699,400. It is proposed that the Canal have 32 feet surface of water, and 20 feet width of bottom and three feet depth of water.

It is said to have been ascertained that the President will not appoint ministers to the new nation of South America, till the next session of Congress.

AMERICAN COLLEGES.

Names and Presidents.

Cambridge Univ. Rev. J. T. Kirkland, D. D. L. L. D.
Yale College, Rev. Jeremiah Day, L. L. D.
Brown University, Rev. Asa Messer, D. D.
Williams' College, Rev. Ed. D. Griffin, D. D.
Dartmouth College, Rev. Bennet Tyler.
Princeton College, Rev. Ashbel Greene, D. D.
Union College, Rev. Eliphalet Nott, D. D.
Hamilton College, Rev. Henry Davis, D. D.
Middlebury College, Rev. J. Bates, D. D.
Bowdoin College, Maine, Rev. W. Allen, D. D.
Dickinson College, Penn. Rev. J. M. Mason, D. D.
Columbia College, S. C. Thomas Cooper, M. D.
Columbian College, Rev. W. Stoughton, D. D.
N. C. University, Rev. Caldwell, D. D.
Transylvania University, Rev. H. Holley, D. D.
University of Georgia, Rev. Dr. Waddel.
University of Vermont, Rev. Daniel Haskell.
Waterville College, Maine, Rev. D. Barnes.
Washington College, Penn. Rev. A. Wylie.
Jefferson College, Penn. Rev. Mr. M'Millan.
Alleghany College, Penn. Rev. T. Alden, D. D.
William and Mary College, Vir. Dr. Smith.
Columbian College, N. Y. Wm. Harris, D. D.
Greenville College, Ten. Rev. Dr. Coffin.
Worthington College, Ohio, P. Chase, D. D.

N. Y. Statesman.

List of acts passed at the first session of the Seventeenth Congress.

Acts which originated in the Senate.

An act authorising the transmission of certain public documents free from postage.

An act to establish the District of Blakely.

An act authorising the transfer of certain certificates of the funded debt of the United States.

An act vesting in the state of Pensylvania the right of all fines assessed for the non performance of militia duty during the late war with Great Britain.

An act supplementary to an act entitled "an act to alter the terms of the district court in Alabama."

An act authorisng the state of Illinois to open a canal through the public lands, to connect the Illinois river and Lake Michigan.

An act supplemental to an act, entitled "an act to authorise the appointment of commissioners to lay out the road therein mentioned."

An act for the establishment of a territorial government in Florida.

An act to perfect certain locations and sales of public lands in Missouri.

An act to amend the laws now in force, as to the issuing of original writs and final process in the circuit courts of the United States, within the state of Tennessee.

An act concerning the commerce and navigation of Florida.

An act supplementary to the act, entitled "an act for the relief of the purchasers of public lands prior to the first day of July, 1820."

An act supplementary to an act, entitled "an act to set apart and dispose of certain public lands, for the encouragement of the cultivation of the vine and olive."

An act to continue in force an act declaring the consent of congress to acts of the state of South Carolina, authorizing the city council of Charlesion to impose and collect a duty on the tonnage of vessels from foreign ports, and to acts of the state of Georgia authorizing the imposition and collection of a duty on the tonnage of vessels in the ports of Savannah and St. Mary's.

An act to abolish the United States' trading establishments with the Indian tribes.

An act to alter the times of holding the district courts in the state of New Jersey.

An act in addition to the act concerning navigation.

An act supplementary to the several acts for adjusting the claims to land and establishing land offices in the districts east of the Island of New Orleans.

An act for the relief of Richard Matson.

An act explanatory of the act for the relief of James Leander Cathcart, passed May 15, in the year of our Lord 1820.

In a letter lately received at Baltimore, dated Maracaibo, S. A. April 16, it is stated that the Spanish general Morales is advancing toward Maracaibo, and that the Patriots, who hold possession of the place, are prepared to make the most determined resistance, should he attack the town.

By a letter received from the U. S. Indian Agent, dated Ohio, April 15, we learn that the Shawanese tribe of Indians, is rapidly improving; that they have in a good degree abandoned their habits of herding together, and of frolicking, and drinking, and have now, many neat farms and dwelling houses. This tribe has for a long time been under the superintendence of the *Friends.*

An extract from the abovementioned letter is given in the Baltimore Morning Chronicle, accompanied by the following remarks.

"We cite this extract for no other purpose, than as one instance amongst the thousand daily presented to our eyes, of the cheering amelioration of the human race. Light and knowledge are gradually advancing; the son of the wilderness, quits his bow and arrow, and his tomahawk, and quietly begins to cultivate the earth."

The Emperor of Russia has issued an Ukase for the abolition of the punishment of branding, in order that penitent criminals may not, through life, be doomed to the wretched reflection that their ignominy is irrevocable. All violent means to extort confessions from accused persons are also prohibited.

MARRIED,

On Sunday evening, by the Rev. Mr. Ware, Mr. John W. Harris to Miss Mary C. Brown.—Mr. Edward D. Clark to Miss Ann Preston.

At Providence. (R.I.) Charles F. Tillinghast, to Miss Susannah Richmond.

At Duxbury, Rev. Convers Francis, of Watertown, to Miss Abby H. Allyn, daughter of Rev. Dr Allyn of D.

In Taunton, Capt. George Godfrey, to Miss Ann Cushman.—G. D. W. Cobb Esq. Connsellor at Law, to Miss Abby Crocker, daughter of the Hcn. Samuel Crocker.

At Easton, on Tuesday the 14th inst. by Rev. Luther Sheldon, Mr. Linus Manley, to Miss Zilpha Williams both of E.

In Springfield, on Wednesday evening last, by Rev. Mr. Osgood, Enoch Hale, jr. M. D. of Boston, to Miss Sarah Hooker—and Frederick A. Packard, Esq. of Springfield, to Miss Elizabeth D. Hooker, daughters of the Hon. John Hooker.

DIED,

In this city, of consumption, Mr. Samuel Turell, aged 29.—On Friday morning last, Mr. Joseph Chandler, aged 23.—Mr. George Gardner, aged 23.

In Marblehead, on Monday, Samuel Devereaux, Esq. aged 83.

In Taunton, Mrs. Ruth Deane, aged 73.

In Sandwich, Mr. Thomas Gibbs, aged 67.

In Abington, Dea. Josiah Torrey, aged 67.

In Roxbury, on Thursday last, Mr. Ebenezer Smith, aged 70.

In Dedham, Mrs. Thankful Gay, aged 83.

In Canton, Mrs. Mary Horton.

In Haverhill, Mrs. Eleanor Mansize, wife of Capt. Simon M. aged 78.

In Concord, N. H. Mr. Reuben Abbot, in the one hundredth year of his age. Mr. A. was the son of Mr. James A. of Andover, and was born at that place April 15, 1723.

"*True Messiah Exalted.*"

FOR sale at this office, 62 cts. per dozen, 6 cts. single, a small tract entitled "The True Messiah Exalted, or Jesus Christ really the Son of God, vindicated in three letters to a Presbyterian minister. By DAVID MILLARD, Minister of the New-Testament."

—ALSO—

Objections to Unitarian Christianity considered. Testimonies of Dr. Watts in favour of Christian Candour and Religious Inquiry. And *the Trial of Calvin and Hopkins*, vs. *the Bible and Common sense.*

POETRY.

Extract from the "Country Minister," *a Poem, in four cantos—by Rev.* J. BRETTELL.

The union of energetic feeliug, with painful timidity, is described in the following interesting manner:—

"Yet were there times, the timid bashful look,
And air retired his face and form forsook,
When no fear damp'd his young soul's ardent flame,
And warm and fast the flowing language came,
Came from his heart, whilst nature's ecstacies
Spoke in his voice and darted from his eyes—
Then beam'd his spirit forth without disguise.
Oh! there are moments in life's earlier days,
Whilst yet the heart is cheered by hope's bright rays,
When—breaking through the gloom around it cast—
Th' enthusiast mind—all reckless of the past,
Surrounded by the self-created light
Of its own visions, pure, etherial, bright—
Will gaze intense, with soul-enraptur'd sight,
Upon this world of woe, o'erlook its ill,
And frame its scenes exactly to the will,
Deeming the earth a paradise of bliss—
Visions too happy for a world like this!"

The following paragraph, [pp. 43, 44.] is full of nature and tenderness.

"Who has not felt a pang, or dropp'd a tear,
On leaving scenes which time has render'd dear,
Where, day by day beheld for many years,
Each well-known object like a friend appears?
The heart, when once familiar with them, clings
With fond idolatry to lifeless things.
A walk, a prospect, mountain, stream, or tree,
Which passing strangers undelighted see,
To those who long have known them, still appear
Above all other walks or prospects dear,
And few in latest age, have e'en forgot
Their youth's attachment to some favourite spot."

The devotional feeling and benevolent duties of the Minister, in the wild and dreary situation in which he was fixed, are well described in pp. 58, 59, and 72, 73.:—

"He who removed afar from noise and strife,
Dwells in thy vales, retired from public life—
Though friends are absent, and the desert drear,
Holds in its cheerless bosom nothing dear—
Is not alone, for in thy deepest shades,
Thy barren wilds and most deserted glades,
Though there no mortal footstep ever trod,
He marks the nobler impress of his God.
Him, ever present 'midst his works, he sees,
In mountains, deserts, rivers, fields and trees;
In gathering tempests views his awful power,
His melting mercy in the falling shower,
His cheering smile in morning's opening ray,
And all the softer tints of closing day.
When the loud thunder shakes the trembling spheres,
His fearful voice in every peal he hears,
Its gentler accents in the western gale
That whispers peace o'er every hill and vale."

"Unlike those pastors, who, themselves to please,
Neglect their flocks, too fond of selfish ease,
An idle bliss in lonely musings seek,
Confin'd to some warm study all the week,
And think—the Sabbath o'er—their duties done,
Till shines another Sabbath's tedious sun—
He sought the hut obscure, and lonely cot,
Where sorrow droops neglected and forgot,
Where sickness pines in some secluded cell,
And want and age—sad pain!—with misery dwell;—
By these he pray'd, to these his alms were given,
Their minds he sooth'd with words inspired by heaven,
And thus diffused thro' dark misfortune's night,
Religion's pure, and kind consoling light."

MISCELLANY.

Rules for young tradesmen, and apprenticvs.

Be careful not to encumber yourself with a house of greater rent than the current profits of your business will easily pay. Many young beginners have half undone themselves by want of foresight in this one article. Quarter-days are clamorous visitants, and their dues must be sliced off from the capital stock, if the product does not swell in proportion to the demand. Before, therefore, you attempt the dangerous experiment, make the exactest estimate possible, of the expenses you may incur, and the prospects you have to make balance even; and rather trade within your compass than beyond it; it is easy to enlarge your risk, but not to contract it; and, once out of your depth, it is a great hazard if ever you recover your footing any more.

It is a plain but rustic saying, *Eat your brown bread first:* nor is there a better rule for a young man's outset in the world. While you continue single, you may live within as narrow bounds as you please: and it is then you must begin to save, in order to he provided for the more enlarged expenses of your future family. Beside, a plain, frugal life is then supported most cheerfully; it is your own choice, it is to be justified on the best and most honest of principles in the world; and you have no body's pride to struggle with, or appetites to master but your own. As you advance in life and success, it will be expected you should give yourself greater indulgence; and you may then be allowed to do it both reasonably and safely.—*N. Y. Mechanics' Gazette.*

From a late London paper.

Treatment of Convicts in New South Wales

It occasionally happens that ill-fated individuals arrive in the colony, as convicts, who have been brought up as gentlemen, and in whose cases there may appear, more of misfortune than moral delinquency; such persons are generally indulged by the Governor, with tickets of leave, and opportunities allowed them to do well. Others are transferred to the care of the principal superintendant, to whom all persons who want servants must apply. Every settler to whom a convict servant is assigned, is required by the authority of the local government, to pay as wages, 10l. for a male, and 7l. for a female, besides board and lodging. The male convicts not disposed of as servants, or by tickets of leave, are formed into gangs, which are employed by government in different parts of the country, in making and repairing roads, and are maintained from the stores. Those employed at Sydney and its neighbourhood, are lodged in a barrack which has been lately erected, and is fitted for the accommodation of about 800 persons. There is another building of the kind at Emuplains, but on a smaller scale. For crimes, next to death, they have the punishment of transportation to the Coal River, where the convicts work from sunrise to sunset in chains, and are subject also to other restrictions of a highly penal nature. The punishment of flogging may also be ordered by any magistrate, but seldom more than 25 lashes are inflicted.

EXTRACT FROM LACON.

Evidence has often been termed the eye of the Law, and has been too generally considered to be that which regulates the decisions of all Courts of Justice, that are conducted wih impartiality. But the term evidence, so applied, is a misnomer, since from the very nature of things evidence rarely, if ever, either can or does appear in a Court of Justice. We do not mean to quibble about words, or to split distinctions where there is no difference. The eye of the Law however, happens unfortunately to be composed of something very different from evidence; for evidence seldom deceives, nor is itself deceived. But the Law is compelled to make use of an eye, which is far more imperfect; an eye that sometimes sees too little, and sometimes too much: this eye is Testimony. If a man comes into a Court of Justice, covered with wounds and bruises, I admit that the whole Court has evidence before it, that the man has been beaten and mangled; but the question of Law is, by whom has he been so beaten and mangled? and this is a matter of *testimony*, not of evidence, For evidence is the impression made upon a man's own mind, through his own senses; but testimony is the impression, that he may *choose* that his *tongue* should make upon the senses of others; and here we have a very serious distinction, not without a difference. Thus for instance, if I see A murdered by B, I am satisfied ot that fact, and this is evidence; but I may think fit to swear that he was murdered by C, and then the Court are bound to be satisfied of that fact, and this is testimony.

*I have said that Evidence seldom deceives, or is deceived. In fact its very etymology *evideo*, would seem to indicate a something clearly perceived and ascertained, through the medium of the senses. And herein evidence, I must repeat, differs most materially from testimony, which,as its derivation also clearly shows us, can be nothing more, than the deposition of a witness, which deposition may be true or false, according to the will of him who testifies. But no man can will, that his own mind should receive one impression, while his senses give him another. But any man may will, that his tongue should communicate a different impression to the senses of others, from that which he has received from his own. And hence it happens that a penetrating and sagacious Judge, has often got a very high kind of moral conviction more satisfactory perhaps, and conclusive, than the unsupported, though positive oath, of any one individual whatsoever: I mean a connected chain of circumstances, all pointing to one way, and leading the mind to one object; a chain by which Truth has often been pumped up from her well, notwithstanding all the efforts of testimony, to keep her at the bottom of it. Thus in the case of Donnellan, who was executed for poisoning Sir Theodosius Broughton, with distilled laurel water, some circumstances were elicited, that would have weighed more strongly in the judgment of reflecting minds, than any positive but single affidavit, which might have been brought to conrtadict them. A still that had been recently used, was discovered on the premises. Donnellan was so bad a chymist that on being asked for what purposes he had procured this machine, he replied, "*that he had used it to make lime water! to kill the fleas;*" not knowing that lime water can only be made by saturating water with lime and that a still never was, and never can be applied to such a purpose. But in his library, there happened to be a single number of the Philosophical Transactions, and of this single number the leaves had been cut only in one place, and this place happened to contain an account of the mode of making laurel water by distillation. But the greatest discretion and shrewdness is necessary wherever circumstances point one way, and testimony another, since probable falsehood will always be more readily accredited, than improbable truth; and it unfortunately happens, that there are occasions, where the strongest circumstances have misled, as in that famous case of the murdered farmer recorded by Judge Hale. I have heard the late Daines Barrington mention a very extraordinary circumstance of a similar kind, that took place, if I remember right at Oxford, but it was prior even to his time, and I have forgotten the names of the parties.—As the story may be new to some of my readers, I shall relate it, as nearly as my memory serves.

A country gentleman was travelling from Berkshire, on horseback to London; he had a friend with him, and a servant, and they supped at the inn, and ordered beds for the night. At supper, his friend happened to observe to the gentleman, that it would be adviseable to start early the next morning, as he had so much property about him. This conversation was overheard by the landlord, who assisted the gentleman's servant, in waiting at the table. About the middle of the night, the gentleman's companion, thought he heard a noise in his friends apartment, but it passed over, and he thought no more of it. Some little time afterwards, he was again disturbed by a similar noise, when he determmed on entering the apartment. He did so, and the first object he saw, was the landlord with a lantern in his hand, and with a countenance of the greatest consternation, standing over the yet bleeding, and murdered body of his friend. On a further search, it appeared that the gentleman had been robbed of all his property, and a knife was discovered on the bed, which was proved to be the property of the landlord. He was tried, condemned, and executed, and what was very remarkable, he admitted that he most justly deserved to suffer, altho' he persisted to the last moment, in his entire innocence of the crime for which he was condemned. This mysterious affair was not explained, until some years afterwards, when the gentleman's servant, on his deathbed, confessed that he was the man who had robbed and murdered his master. It would seem, that both the landlord and the servant had nearly at the same time, made up their minds to commit this dreadful deed, but without communicating their intentions to each other; and that the one, had anticipated the other by a few minutes. The consternation visible in the countenance of the landlord, his confused and embarrassed account of his intrusion into the chamber, and of the cause that brought him there at such an hour, were all natural consequences of that alarm, produced by finding a fellow creature, whom he had sallied forth, at the dead of the night to destroy, weltering in blood, and already murdered to his hands; and the knife had involuntary dropped from his arm, uplifted to strike, but unstrung as it were, and paralized by the terror excited, by so unexpected and horrifying a discovery.

Anecdote of Judge Jeffries..

(From Chatterton's Works by Southey, 3 vols. 8vo. 1803, III. 93)

A few months before the abdication of the dastardly tyrant James II., Lord Chancellor Jeffries, of detested memory, went to Arundel, in Sussex, in order to influence an election. He took his residence at the castle, and went the day fixed for the election to the Town-hall, where Mr. Peckham, who was then mayor of Arundel, held his court. Jeffries had the impudence to shew his bloody face there: the mayor ordered him to withdraw immediately; and in case of refusal threatened to have him committed. "You," said he, "who ought to be the guardian of our laws, and of our sacred constitution, shall not so audaciously violate them. This is my court, and my jurisdiction here, is above yours."· Jeffries, who was not willing to perplex still more the king's affairs, and to enrage the populace, retired immediately. The next morning he invited Peckham to breakfast with him, which he accepted; but he had the courage to scorn to take a place, which the merciless executioner offered him. (*Taken from the records of the town of Arundel.*

MAXIMS OF JONATHAN SWIFT.

[*Commonly called Dean Swift.*]

Amusement is the employment of those who cannot think.

Superstition is the spleen of the soul.

An idle reason lessens the weight of the good ones.

Every man hath just as much vanity as he wants understanding.

I have known men of great valour, cowards to their wives.

The reason why so few marriages are happy, is because young ladies spend their time in making nets, not in making cages.

Love of flattery in most men proceeds from the mean opinion men have of themseves;—in women from the contrary.

The spirit of true religion breathes mildness and affability. It gives a native, unaffected ease to behaviour; it is social, kind, and cheerful; far removed from that gloomy and illiberal state of mind that clouds the brow; sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of the present.

If there be a pleasure on earth which angels cannot enjoy, and which they might almost envy the possession of, it is the power of relieving distress. If there be a pain which devils might pity man for enduring, it is the death-bed reflection, that we have possessed the power of doing good, but that we have abused and perverted it to purposes of ill.

Public charities and benevolent associations for the gratuitous relief of every species of distress, are peculiar to Christianity; no other system of civil or religious policy has originated them; they form its highest praise, and characteristic feature; an order of benevolence so disinterested, and so exalted, looking before and after, could no more have preceded Revelation, than light the Sun.

"If," says Lorenzo de Medicis, "we esteem those who contribute to the prosperity of the state, we ought to place in the first rank the tutors of our children, whose labours influence posterity, and on whose precepts and exertions the prosperity of our family and country in a great measure depend."

Men must have public minds, as well as salaries; or they will serve private ends at the public expense. It was the Roman virtue, that established the Roman glory.

A young lady in France has actually *died* in consequence of using corsets. Her husband stormed, and the physicians advised, but she would not desist from their use, being determined to *die in fashion!*

A mercantile acquaintance of Foote, would one day after dinner read him a poem of his own composing, and pompously began:

"Hear me, O Phœbeus! and ye muses *nine!*

Pray be attentive."—'I am,' said Foote, '*nine* and *one* are *ten*, go on.'

AGRICULTURE.

From the Franklin Repository.

Definition of Agriculture.

The art of agriculture, is defined to be "the science" which explains the art or "means of cultivating and improving the earth or soil, so as to render it fertile or productive," comprehending in this view the nature of climate and soil, together with the methods of performing the different operations that are requisite in the cultivation and improvement of arable and grass lands, such as inclosing, draining, and watering. The different methods of tilling. The various kinds of manure, and the best manner of applying them to the different soils of which our country is composed. The growing and preserving of the different kinds of grain. The cultivating and preserving fruits of various kinds, and the preparation of fruit liquors, management of natural and artificial grasses. The inventing and improving the different implements of husbandry, and the construction of the different kinds of farm buildings.

In a more extensive sense, it includes the breeding, raising, feeding and general management of live stock: the preservation of milk, and the making of butter and cheese; or what is generally termed cow-keeping and dairying; and lastly the making of roads, canals, &c.

From this view of the subject, it is evident that although the art of agriculture may not be the most splendid, it is notwithstanding unquestionably the most useful; and accordingly appears to have attracted the notice of mankind in the earliest ages of the world.

Trees.—Young trees should not be planted in places where there are any remains of old ones. Decayed roots become the receptacle or abode of an immense quantity of worms, which multiply excessively, and seek their food in the roots of the young trees, of which they open the sap vessels, so that the sap, instead of nourishing the tree, flows to waste in the earth, and causes the loss of the tree. Deep digging is also essential to the growth of young trees, in order that the rain water may filtre under the roots, which, otherwise would be rotted by the water remaining stagnant around them. If trees are stripped of their branches too high, they run up too tall, and their growth in thickness is stopped in proportion to their height; and if their branches are cut too low, their growth is stopped; they have more the appearance of fruit than of timber trees, and they languish in all their parts.

A peach tree greatly exhausts the soil, which more than probable is the cause, of late years, of the failure of the crops. Cultivators would do well, every two or three years, to remove the exhausted soil from the trees, to the distance of six feet in every direction, and down to the depth of their roots, supplying its place with good earth. In manuring peach trees, which is not frequently necesary, horse or hog dung should not be used being of too burning a nature; that of the cow is preferable

SCHOOL WANTED.

BY a young man of good classical education, who has for several years been employed as an instructor. Satisfactory recommendations will be given as to character, qualifications, &c.

A line addressed to A. B. and left at this office will be immediately attended to: or reference may be had to the Editor. May 17.

BOARDERS WANTED,

A RESPECTABLE private family in a healthy situation near the city, and in the neighbourhood of a good school, would receive as boarders on reasonable terms, 2 or 3 children, either girls or boys from good families. Or they would receive a few other genteel boarders.—Apply at this office. May 17.

Dr. Ware's Answer to Dr. Woods' Reply.

CUMMINGS & HILLIARD have just published—*An Answer to Dr. Woods' Reply, in a second series of Letters addressed to Trinitarians and Calvinists*, by HENRY WARE, D. D. Hollis Professor of Divinity in the University at Cambridge.

They have, also, Dr. Channing's Ordination Sermon, Dudleian Lecture,&c. and all the pamphlets elicited in the present theological controversy. *May* 17.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* Dr. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

New, Cheap, and Interesting Tracts.

JUST published, and for sale by CUMMINGS & HILLIARD, No. 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 8 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 8.

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